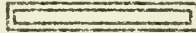
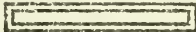


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The Educational System
of the Jesuits



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A THESIS

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PREFACE

As it is the aim of this thesis to consider the Jesuits and their wonderful work only from a pedagogical point of view, their labors in other fields have not been touched upon in the following pages, and the history of the Order, in so far only, as to be a brief resumé. From the character of the work it has been deemed expedient to make frequent use of quotations,—the exact words of those who, either members of the Society or close students of its work, know whereof they speak, being of more value than the unsupported statements of an outsider.

The writer does not make any claim that this explanation of the motives of the Founder and the spirit of his Institute is the result of an unprejudiced investigation. A member of the Catholic Church, and a firm believer in those principles which were used by St. Ignatius of Loyola as the foundation for the Society of Jesus, the author has explained the success of the Jesuits in a way which, to her, is satisfactory.

For those outside of the Catholic Church, and especially for those who are not Christians, these pages will probably not be convincing. But we do not expect a house to stand after the foundations are pulled from beneath it, and no more can we expect to explain the spirit of the Society of Jesus to those who reject the principles upon which it is built.

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INTRODUCTION

The lapse of even so long a period as four centuries is not enough to place a great name beyond the reach of political or religious prejudices. Eminent men whose names are linked with institutions or modes of belief still existing, live on in the systems they have inaugurated and stand before the bar of age after age until their influence and authority no longer are felt.

But while we sit in judgment on those of previous generations, let us not forget that it is our duty as well as their right, to consider the man before us, his actions and their motives, in the light of the circumstances and times in which he lived.

Accordingly, before entering upon an examination of the work done by the Jesuits in their schools and colleges, it is fitting that the condition of Europe educationally—that is socially and morally, as well as intellectually—at the time of the founding of the Society of Jesus be briefly reviewed.

At the close of the fifteenth century the world emerged from that period known as the Dark Ages to be born anew in the remarkable changes of the Renaissance. This was an epoch of important events; the discovery of America in 1492 and the circumnavigation of the globe by Magellan in 1521 gave a new impulse to the minds of men, while the use of the mariner's compass emboldened sailors to undertake long voyages. In 1517 Luther posted his ninety-five theses on the Wittenberg cathedral door, and so inaugurated the Reformation.

One of the most helpful agencies concerned in the Revival of Learning was the invention of the printing press which, together with the new art of making paper from linen rags, added enormously to the intellectual progress of Europe.

In exalting the intellectual, however, the spiritual was neglected. This was especially true in Italy. With the greater enlightenment of men had come once more an appreciation of the value of the classic languages. Greek which was literally a "dead language" was revived, and efforts were made to free Latin from mediæval corruptions. Men sought to emulate the ancients in their own language. Leo X, the reigning Pontiff in the opening years of the sixteenth century, was an especial patron of this pursuit. He was a passionate lover of music and gathered about him the poets and artists of his day. Raphael and Michael Angelo were painting in the Vatican in 1508. Never had the court been more animated, more graceful, more intellectual. "He is learned," says an observant ambassador, "and the friend of the learned; religious, too, but he will enjoy life." It is true that he did not always attend to the pontifical proprieties. He would sometimes leave Rome—to the despair

of his master of ceremonies—not only without a surplice, but, as that officer ruefully bemoans in his journal, what is worst of all, even with boots on his feet.” . . . In the court of Leo X there were few things deserving absolute blame, although we can not but perceive that his pursuits might have been more strictly in accordance with his position as supreme head of the Church.” (1)

The effect of this humanism upon the mind and life of Europe, especially Italy, was pernicious; a woful depravity of morals had spread far and wide.

“If the priesthood as heretofore existing had been repudiated by Luther in its very conception, and in every principle of its being, so was it as zealously upheld in its utmost extent by others, and a movement was at once made in Italy for its renovation and re-establishment in all its original force in the hope that a more rigid observation of its tenour would restore it to the respect of the church. Whilst in Germany the churchman was throwing off so many of the restraints that had bound him, men were seeking in Italy to make those yet more stringent.” (2)

There was need of reform in education, and accordingly a number of distinguished men gave their thought and energy to educational topics. We find among them Catholics and adherents of the Reformation alike aiding the improvement of education.

To the remarkable progress in education made in the sixteenth century the Jesuits contributed no small part.

Now, let us pass to a consideration of that accomplished knight, pilgrim, scholar—Ignatius Loyola—founder of the Society of Jesus. In his life and character we will find the key to understand his Order.

(1) History of the Popes—Ranke—p. 54, vol. 1.

(2) History of the Popes—Ranke—vol. 1, p. 128.

IGNATIUS LOYOLA

In the kingdom of Navarre, in the province of Guipuscoa among the Pyrenees, in a region where the generous, passionate, valiant people seemed to have formed their character on the grandeur of nature itself, stands the old Tower of Loyola, where St. Ignatius was born. Inigo or Ignatius Lopez de Recalde, the youngest son of one of the most ancient and illustrious families of Spain was born in 1491, eight years later than Martin Luther, whose apostacy he was destined so forcibly to combat, and in the very same year in which Christopher Columbus set forth to discover a new world. At an early age he was sent to court where he was established as page to Ferdinand, King of Castile. There he was trained, with other young lords of his own age, in all knightly exercises. He was given daily lessons in fencing and the art of war, and along with this he acquired the skill in writing and speaking held in those days to furnish "the two wings of letters and of war" which were to lift him up to the summit of honorable distinction whereto his thoughts aspired. "Nature had endowed him with the most noble inclinations; greatness of soul, lofty sentiments, an ardent passion for glory, an aptitude for all chivalrous exercises, the most charming and graceful manners, and in short with every species of merit, fitted to distinguish a young man of noble birth." (1)

There is a tradition that Ignatius was, while at court, in love with a young lady of great wealth and exalted rank, and according to the usage of the time, devoted himself to her service. Of this, however, the Saint never spoke in after years; and indeed he himself has left us scarcely any record of this early portion of his life. "He said of himself that up to his twenty-sixth year he was entirely given up to the vanities of the world; but that he especially delighted in martial exercises, being led thereto by an ardent and innate desire of military glory." (2)

From his earliest biographers, or from old histories of Spain, or the traditions still lingering and reverentially preserved in the country around Loyola, descriptions of Ignatius at this period of his life are given. He is represented to have conducted his life in conformity to the laws of honor more than to those of the Gospel. He was generous, high-spirited, and a loyal courtier. He followed the war, and gained a name that promised a brilliant military future. Though never heard to utter a word which was not such as a lady might have heard, yet he made a pro-

(1) History of St. Ignatius de Loyola—Bartoli—vol. 1, p. 18.

(2) Ignatius Loyola and the early Jesuits—S. Rose—p. 6.

fession of gallantry toward women, into which he was drawn rather by the vanity common to young men of his age than from any other inclinations. He was scrupulous in speaking always the strictest truth, holding that as indispensable to true nobility. Many discontents among the soldiery were appeased and mutiny in the field averted by his efforts. That gift of influencing men's minds, which was afterwards so remarkable in him, showed itself among his associates, whether soldiers or courtiers. Rose describes his personal appearance in these words: "He was not tall of stature, but active, lithe of limb, and light of heart—easily moved to mirth; his complexion olive, his hair very black, glossy, and clustering; his features well formed; his forehead high; his countenance so expressive and varying, that no painter could ever make a true portrait of him. His dark eyes had the deep lustre of the South; and to the close of his life, their eloquence could command, console, and speak the liveliest sympathy, even when he did not utter a word. We hear often afterwards, from persons, not among his followers, of the power of those marvellous eyes, then seldom raised from the ground except to gaze on heaven, but fraught with a fascination and persuasiveness exceeding that of language."

The disturbed condition of affairs incident to the victory of Charles V, Archduke of Austria, who had lately succeeded his grandfather Ferdinand on the throne of Spain, over Francis I of France, in contest for the imperial throne of Germany, was felt almost throughout the entire reigns of the two sovereigns. It was during one of the wars which they waged that Francis sent some of his troops into Navarre. They advanced with little difficulty as far as Pampeluna. Here it was that Ignatius was stationed, in temporary command.

The townspeople were terrified by the numbers of the besieging party; and the magistrates, hoping by a speedy capitulation, to obtain favorable terms, were not moved by the appeals of Ignatius. Seeing that he could hope for nothing from them, he retired to the citadel where he found the troops feeble and disheartened. The commandant of the citadel was on the point of surrendering, but Ignatius revived the courage of the soldiers, reminded them of the duties which loyalty imposed upon them, and of the rewards which awaited them. [The assault of the French was bravely met, but during the furious attack a stone detached from the wall by a cannon-shot struck Ignatius in the left leg while the ball itself, by a fatal rebound struck and shivered the right.] With his fall the soldiers lost the courage excited by his presence and example, and the citadel fell into the hands of the French on May 19, 1521.

The French, who honored Ignatius for his indomitable courage, did all that could be done for his comfort, but his wounds appeared to be so serious that his late opponents allowed him to be transported in a litter to the Tower of Loyola.

Up to this point his history is what might be expected of a young noble of the sixteenth century, but during the weeks and months of physical suffering, following the surrender of Pampeluna, "he passed into a preternatural state which some regard as an illusion, and others as a favor granted by Providence to a sinful world, then struggling into intellectual life." (1)

On arriving at the paternal castle he was informed that it would be necessary to break and re-set the bones of the right leg. He underwent this painful operation without showing other sign of suffering than the clenching of his hands. His condition grew so much worse that his life was despaired of, and he received the last Sacraments and prepared himself to die. During that night, however, he was favored by a vision of St. Peter, who promised him that he should recover. From that time he began to improve and his wounds began to heal. Finding that a deformity was unavoidable, he determined to undergo another operation. The surgeons sawed off a piece of the bone which projected below the knee, and the limb was drawn out by an iron machine to restore it to an equal length with the other. The visit of St. Peter and the miraculous cure of Ignatius were only looked upon by him as a favor from heaven to enable him to continue his former life.

It was while recovering from this last surgical operation that, to relieve the tedium of these hours, he asked for one of those books of chivalry in which he was wont to take delight, his imagination revelling in dreams of daring exploits and romantic adventures. No such book being found, they brought him instead stories of the martyrs, and among the rest the acts of the First, the Greatest of all martyrs: the Life and Passion of our Saviour. As may be readily imagined the reading of such books was very little to his taste, but gradually it began to produce a sensible effect upon his mind. It must not be supposed, however, that the conversion of Ignatius was effected by one single ray of divine grace. A thousand temptations daily assailed him, and an awful conflict between worldly ambitions and desires on one side, and eternal felicity on the other, raged in his soul. The more firmly he resolved to change his life and serve God with a perfect heart, the more he felt himself impelled to follow in the very footsteps of his Lord and of the saints.

At length Ignatius made a firm resolution to imitate the saints; and the delay of waiting until his limb should become strong enough to support him, was most irksome to him. One night as he knelt in prayer the Virgin Mother of God appeared to him with the Infant Jesus in her arms. This celestial visit rendered him a new creature. All that the world loves and prizes, all that had hitherto enchanted and enthralled him, now became wearisome or hateful to him.

(1) Ignatius Loyola and the early Jesuits—Rose—preface.

Setting out from the Tower of Loyola, as yet ignorant of the mission for which God intended him, he came to the famous shrine of our Lady of Montserrat. He had resolved to pay his devotion here to the Mother of our Lord and to devote himself by a vow of perpetual chastity to her, and then to proceed on a pilgrimage to Jerusalem.

At Montserrat, near the shrine stood a Benedictine abbey. Here Ignatius made a general confession of all the sins of his past life; and, as candidates for knighthood prepared themselves for a career in arms, by spending a night before the altar praying to God to grant them grace to fulfill the obligations to which their new condition bound them, so Ignatius Loyola, a spiritual knight of the King of Heaven, clothed in the coarse garb of a pilgrim (his worldly garments having been given to a beggar) performed his "vigil of the amour" before going forth to battle as a soldier of the spirit and eternal life.

"El pobre ignoto pellegrin"—the poor unknown pilgrim—as he called himself, journeyed on to the little town of Manresa. Here he spent some time, about a year, in administering to the sick and poor, and dwelling in a cave praying and inflicting upon himself severe penances for his sins. In this famous grotto he had his first ecstatic revelations, in the intervals of the rambles which he made on foot to beg bread for his poor. Here he saw in their germ his Spiritual Exercises and the plan of his Constitutions—that is to say, the work of his grand life. Of both of these more will be said later.

In January, 1523, Ignatius left Manresa. He had, we are told, "already abated somewhat of his rigorous austerities, both for his health's sake—the winter being particularly severe—and because he had learned by experience that excessive mortifications are an impediment in the service of God, no less than of our neighbor; . . . He wore shoes, and exchanged his sackcloth gown and cord for a garb more resembling that of some poor scholar; an upper and under coat of coarse gray cloth, with a sombrero or hat of the same color." (1)

He had also learned another lesson while living in the cave at Manresa. It was the need of being a man of science in order to teach truth and contend with error. His great desire to do good to his fellowmen and his own piety were not sufficient. But still mindful of the days of chivalry, he wanted to gratify his strong desire of pressing his lips on the tomb of the Saviour before beginning to study. Accordingly, he set out alone on foot, with the grace of God, and through charity obtained passage on a ship; and finally, after a journey which had taken him nearly a year, reached the Holy City. So dear were the holy places of Jerusalem to him that he would fain have lived and died there, had not the delegate of the Holy See, who exercised authority over pilgrims, commanded him to return to Europe.

(1) Ignatius Loyola and the early Jesuits—Rose—p. 52.

Upon his return, he entered at the age of thirty-three the lowest class of the University of Barcelona. Persecuted for his wonderful piety, which seemed to be sorcery, several times imprisoned, driven from Barcelona to Salamanca, from Salamanca to Alcalá, meeting injustice with the silence of resignation, he left Spain and went to Paris, whose University was the first in the world.

“But though his studies now opened a new world to his gaze—the world of reality—he did not for a moment depart from his religious intentions nor fail to share them with others.” (1) Of his work at the University we may read such paragraphs as these: “Few persons, it must be confessed, have pursued knowledge under greater difficulties than Ignatius Loyola. Indisposed by natural temperament, as well as by long habit, to studious application, he both mastered the rudiments of a liberal education and earned an honorable distinction in letters, not like others in the days of supple youth or hopeful early manhood, but in staid middle life; for at the time he took his degree in philosophy, he had probably entered into his forty-fourth year; an age when the mind is more capable of applying its powers and utilizing its stores, than of adapting itself to new forms and acquiring new resources. Poor and dependent, he endured hardships and submitted to humiliations such as would have broken the spirit or exhausted the patience of ordinary men; and all this drudgery he went through for no earthly advantage, for none of those rewards which are reckoned among the objects of a laudable ambition. Had it been otherwise, had he labored for the interests of science, or of literature, or of material progress—had he even but competed successfully for some of those rich prizes which the world has in its gift—the energy and industry of the man would have been the theme of universal panegyric. But Ignatius labored only for God; and the world makes no account of that which is done only for Him who created it. It has refused Ignatius, therefore, even that fair meed of praise which is due to a noble resolution and a courageous perseverance; it has denied or disparaged his intellectual powers.

“But such was not the estimate in which Ignatius was held at the University of Paris, or by his contemporaries generally; for besides the supernatural virtues which he eminently displayed, he gave indisputable proofs of being possessed of great natural gifts, both intellectual and moral, and great force of character, together with a wonderful insight into the minds and dispositions of others. The influence he exercised was of no ordinary kind. With a tact which never seemed to fail him, he accommodated himself, as far as was allowable, to the capacities and inclinations of those with whom he conversed, condescending to their weaknesses and prejudices with an indulgent ingenuity, affecting not to observe any affronts that might be offered him, and conciliating his bit-

(1) History of the Popes—Ranke—vol. 1, p. 143.

terest opponents by his modesty and frankness. Having thus gained their friendship and their confidence, he would lead them on almost insensibly to the practice of the highest virtues. By such arts as these (says Maffei) as well as by his saintly example, not only were numbers of young men brought from the road of perdition into the way of life, but a desire of evangelical perfection was kindled in many hearts; and not a few of those who were attracted to him, and knew him best, abandoned the world and entered the religious state upon his leaving Paris. In like manner he won over to the true faith many who had been led astray by the errors of the times; and having instructed and prepared them with much care, he brought them to discreet confessors, by whom they were reconciled to the Church, without exciting needless observation." (1)

It was while studying in Paris that Ignatius chose for his associates six young men who were destined to become the first members of his Order. The first of these was Peter Faber (or Lefevre) and to him Ignatius disclosed some of his plans; and when he spoke of going with a few faithful friends to the Holy Land to teach and perhaps to suffer, Faber declared his willingness to follow Loyola through life and death. One after the other Francis Xavier, Diego Laynez, Alfonso Salmeron, Nicholas Alphonso, named Bobadilla, and Simon Rodriguez placed themselves under Ignatius and yielded submission to him as their spiritual chief.

The time had now come when Ignatius, having collected a carefully chosen band of men, was enabled to lay the foundation of the great work upon which he had so long been meditating. On the 13th of August, 1534, the day before the Eve of the Assumption, he ordered all of his followers to fast and confess the next day. On Assumption Day (August 15th) Father Faber was to celebrate Mass in the crypt; so after speaking about the Mass, Ignatius added: "Let all of you be on the summit of Montmartre before daybreak, in the field behind the church, below the cemetery. I shall be there and I shall speak to you." Ignatius de Loyola kept his promise. What did he say? "Those who desire to hear can catch his words through the distance of time. They resound in his works, and his writings have immortalized them.

"The present time will make a long page in history. Peace to those whose names shall not resound in the midst of this noise. Ours shall all be encribed there; those of some with their blood. . . .

"In the eternal city the Vicar of Christ sits abandoned on his throne, his hands extended to heaven; he sees the deluge rising, rising, sweeping away everything in its fearful course, threatening to invade the heart of Catholicity, the last rampart of faith, of authority, of truth. . . .

(1) Ignatius Loyola and the early Jesuits—Rose—p. 131.

“While you were waiting for me, rebuking my silence, in the humility of my prayer I was raised to those heights whence one can look out upon the future. I read our history in Jesus’ secret. God accepts us for his soldiers. He showed me the wide field of battle where the other standard marches against His standard. I saw that. I saw the whole world come down into the arena; I saw you, I saw myself. . . . And I know you are the Companions of Jesus; you shall have that name, understand me; you will not take it, God gives it to you. . . .

“We have neither authority nor mission, and we have but one right, that of giving ourselves and asking nothing in return. . . . We are to-day what I was alone yesterday, the Company founded to carry the cross of Jesus.” . . . “Each of us shall fall by the wayside, crushed by the fearful and sweet weight of that burden, but what matter? The work shall live and grow—I know it. . . .

“It will stop the desertion that is despoiling the temple, it will fill up the great gaps in the ranks of the faithful. . . .

“But there are a great number of little souls, the children, the well-beloved of whom Jesus said: ‘Suffer them to come unto me.’ We shall take the children by the hand and lead them to Jesus.

“But in darkness beyond the Ocean there are other multitudes of souls as impossible to number as the sands of the seashore. . . . You shall go, Xavier, we shall go, the Company of Jesus will go; it will purchase with the blood of its martyrs as many souls as the Church has lost in the shipwreck of the Reformation, the double and the triple; so that the fold of the Good Shepherd will be full to overflowing. . . .

“Every army shall have a general; we shall have a general who will be our earthly chief. Nothing in the world will be vaster or more complete than his authority, unless it be our liberty. . . . And this liberty and this authority will be together perfect obedience, which is the only remedy that can break the fever of the time.

“The obedience I speak of can be defined only in naming Him to whom it will be due, in the same measure and by the same title from our superior-general as from the last one amongst us. We shall seek our supreme Chief not here below, but in heaven; it will be Thou, O Jesus Christ our Saviour. . . . To obey Thee, O God, is to be free, and to command in Thy name is to obey.

“The authority that we are going to confide in Jesus Christ to this head of the family will look so high and so wide to outsiders, that it will be said: ‘Nothing similar has ever existed; it is a drove of slaves led by a tyrant’; and others will go still further: ‘He is a despot seated on corpses.’ ‘They are singular slaves who acknowledge no one above them but God’ (Constitutions, Part VI).

“And whoever attacks the religion of Christ will see a movement among those corpses. . . . ‘No, they who will talk thus will be

mistaken or utter a calumny: in our house there shall not be tyrants, slaves, or corpses. There shall be only free and living Christians.' . . .

"We shall accept money from no one for praying, celebrating, preaching or teaching, and we shall be reproached for this, for we shall have other enemies than the enemies of the Church. . . . We shall march on, with lowered heads, regardless of insult, and those who outrage us we shall love as ourselves for the love of God. . . .

"My friends and my children, it is hard to do this, and it is especially hard to believe in it. The law commanding us to turn the other cheek is unnatural and so repugnant to the heart of man that when man sees it obeyed, he will insist upon seeing nothing but hypocrisy in the impossible sacrifice, or cowardice in the heroism that he cannot understand.

"Amongst men we shall be considered swindlers for our miracle of poverty; hypocrites, for our miracle of charity; cowards, for our miracle of humility." (1)

He knelt down and the six imitated him. Ignatius prayed thus: "O God, who, by the intercession of the Immaculate Virgin, hast illuminated the souls of thy servants with the light of the Holy Ghost, grant, if it please Thee, that their dwelling here below may be built for all and not for themselves, so that having given their life for the salvation of men in Jesus Christ, they may *never cease to be persecuted* for thy greater glory, who livest and reignest, world without end.—Amen."

And having made the sign of the cross they arose and went into the church where Father Faber celebrated Mass. Just before giving them Holy Communion, he turned toward them holding the body of our Lord in his hand, and each in a distinct voice pronounced the vows of poverty, celibacy, obedience to the Pope, and of going to Palestine to convert the infidels.

That was all: the Company of Jesus was founded.

It is an evidence of the studied slowness with which Ignatius proceeded in his illustrious work that six years elapsed, years yielding abundant fruit of the labors of his little band, between the vows at Montmartre and his application to the Head of the Church for sanction of his society as a Religious Order. In 1540 Pope Paul III promulgated the bull *Regimini militantis Ecclesiae*, which canonically instituted the Company of Jesus.

That the newly founded Order should be called the Company of Jesus produced the most extraordinary exasperation. Notwithstanding all these reproaches brought forth by its name, Ignatius felt assured that the Society would continue to be known under its original appellation. "It is manifest to us," wrote his secretary (John Polancus), "that Ignatius had been informed, by revelations from Jesus Christ himself, of

(1) This and the foregoing quotations from the speech of Ignatius are from Paul Feval's *Jesuits*—p. 82 to p. 110.

the name which his Order was to bear. For whatever warnings or reproaches he received in consequence of our pretended usurpation of this Holy Name, he always remained firm in his resolution to preserve it, unmoved by any human opinion; excepting from this hypothesis those persons only to whom he owed obedience under penalty of sin. Now, to all who knew the humility of Ignatius, and his readiness to renounce his own opinion and to rely upon the judgment of others, this decided resolution, and the calm refusal with which he met all the advice given him upon the subject, were sufficient to impress them with the conviction that he did not consider this as a mere human affair. He never acted in this manner unless his resolution had been decided by heavenly inspiration. . . . It must also be observed, that we do not entitle ourselves Company of Jesus, as having the presumption to think ourselves worthy of being truly His companions. We do so only in the military sense in which a company takes the name of its commander." (1)

"In fact this title denotes the object to which the Sovereign Pontiffs as well as Ignatius attribute it. By an admirable conformity of sentiment, they call it 'the Militia of Christ' and declare that we ought to live in its bosom, solely in order to fight under the banner of the Cross; sub crucis vexillo Deo militare. The whole existence of the Company, its whole force, its whole learning are to be consecrated to the greater glory of God, which it keeps much more in view than is done by the generality of the faithful." (2)

"Ad majorem Dei gloriam. It was a loud cry and was heard alike by hatred and by love. It soared as high as the purified soul could rise. It rose like burning incense towards the heavenly throne, but it swept about, too, on the level of the earth, because the few words of this device translated into the universal language of Christ means: 'For the greater happiness of man.' It was the truth, the whole truth, as regards what may be done here below for the human race, since the greater glory of God is but the richer and more complete redemption of man." (3)

So, at the opening of the twentieth century, even as in the sixteenth, this Company of Jesus, under the captaincy of Jesus Christ, unfurling their banner and displaying its motto: "For the Greater Glory of God" is still fighting on the broad battle-field of the world and still enjoying the precious heritage of Him who said: "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: Be glad and rejoice, for your reward is very great in heaven." (4)

(1) Life and Institute of St. Ignatius de Loyola—Bartoli—p. 339.

(2) Life and Institute of St. Ignatius de Loyola—Bartoli—p. 340.

(3) Jesuits—Feval—p. 47.

(4) St. Matthew V, 11 and 12.

II.

RESUMÉ OF THE HISTORY OF THE SOCIETY.

In May, 1539, a year and half before the Pope finally accepted their services, such of the ten members of the Society of Jesus as were at that time in Rome, met to deliberate upon and to decide questions concerning the government of the Order and the duties of its members.

Their first assembly resulted in the election of Loyola, whom they virtually had all along conceded to be their leader, as General of the Society of Jesus. They also, besides determining the aims of the Order, appointed a committee of two, Fathers Ignatius and John Coduri, to draft a Constitution and to report to the rest when they convened again. Not long afterward Coduri died, so the work devolved entirely upon Ignatius with what help he could obtain from Laynez, who was the only one within reach.

After ten years of government he called together, in Rome, those of the first Fathers that might be had, and representatives from all the provinces. To such as could not come, copies of the report were sent. After giving the code of laws, as amended by the suggestions offered in the assembly, a working trial of two years more, he published the Constitution; not, however, exerting his full authority to make it the binding code of the Society, for he hoped by the experiences of practicing its rules in different countries, to test it thoroughly and to bring it nearer to perfection. His death occurred before this was done.

He passed from this life on the last day of July, 1556. It was but sixteen years since his Order had been formally established and yet he lived to see the great educational policy which he launched, weather the storm of vigorous opposition which had raged against it from the start; and died knowing that already his efforts had been crowned with success. His wonderful foresight and power as a leader of men accounts for the fact that he not only did his work well, but accomplished it in such a way that it went on when he was no longer living, and went on precisely along the lines which he had laid down.

Layneze was elected to succeed the Founder of the Order as General Superior. The Constitution, just as it stood at the death of Ignatius Loyola, was adopted and confirmed as the Constitution of the Society of Jesus, soon after Father Laynez became General. The Constitution remains to this day the chief document of the Order. Under Father Laynez the Society made rapid progress, but had also many sources of trouble to combat.

St. Francis Borgia became General after Father Laynez in 1565. During his generalship the foreign missions developed greatly. The

first three Generals of the Jesuits were Spaniards; the fourth, Father Everard Mercurian, was a Belgian. He was sixty-eight years old when elected, and lived only eight years more. He sent the first Jesuit missionaries, Father Parsons and Campion, to England.

At his death, a young man about thirty-seven years old was elected to succeed him—Claudius Aquaviva, who governed the Society for the space of thirty-four years; a longer period than any other General. So great were his services to the Order that he has been called the second founder.

To Father Aquaviva is due the credit and honor of completing the *Ratio Studiorum*, or system of teaching in use in the Order. During the years of Aquaviva's generalship the last of Loyola's early companions, Bobadilla and Ribadeneira died, both at a very advanced age.

As this is intended to be but a sketch of the history of the Society of Jesus, details of the subsequent administrations will be omitted. Suffice it to say that as the Society grew older, new legislation decreased. The pedagogical interests of the Jesuits, however, during the century and a half after Aquaviva's death, were occupying the attention and thought of each succeeding General.

We come at last to a time in the eighteenth century when the governments of the Catholic countries of Europe conspired to force the head of the Church to destroy the Order, under threat of a religious revolt similar to those of Germany and England. First driven from Portugal, then Spain, then France, then Naples and Parma, the whole Society was suppressed by Pope Clement XIV in response to the demand made by the Ambassadors of the Bourbons. It was on the 21st of July, 1773, that the brief, which almost entirely destroyed this immense organization, was signed. The work which had been going on for over two hundred and thirty years was soon to be undone.

Yet it still lived. The Russian Empress, Catherine II, and Frederick the Great of Prussia, both non-Catholics, refused to accept the papal decree and the Society remained unsuppressed in their domains. Frederick writes to Voltaire: "I will save the precious seed, to give some of it, one day, to those who should wish to cultivate a plant so rare." (1)

On the 7th of August, 1814, Pope Pius the VII re-established the Jesuit Order throughout the world. The obedience of the Society, which had disappeared without a murmur, was now rewarded.

Since its return to life and activity the Order has progressed and established itself in all parts of the world.

Many changes in educational and social circumstances had taken place during the time of its suppression, but the Society of Jesus has taken its place, and with the unremitting energy of its early days, is laboring for the advancement of civilization.

(1) *Monumenta Germaniae Paedagogica*, vol. II, pp. 358-9 in Hughes'—Loyola and the Educational System of the Jesuits.

III.

THE IDEAL OF LIFE AS REFLECTED IN THE GOVERNMENT
AND TEACHING OF THE SOCIETY.

In all that regarded the service of God Ignatius Loyola took a very high aim. To the most perfect of all models he raised his eyes, in order to trace its exact copy in his Institute. As no human being could comprehend and serve God, as did his Divine Son, and as our Saviour's life and sufferings "had no other object but His own perfection and the salvation of men, Ignatius chose these two sublime intentions, which are inseparably united to each other, as the fitting and only object of his Institute, and declared it in these terms: "The object of this Society is not only to seek the salvation and perfection of our own souls, with the Divine grace; but also therewith, to labor for the salvation and perfection of our neighbor." (1)

Having thus defined the object of the Society of Jesus, the founder turned his attention to the organization and government of the body. The code by which the Jesuits are governed—the Constitution—is a piece of work which, from a human point of view alone, is sufficient to place the soldier-saint among the world's ablest legislators. The Constitutions are divided into ten parts and were drawn up with extraordinary deliberation, accompanied by fervent prayer.

In the first part, Ignatius enumerates the qualities requisite for one aspiring to become a member, as well as those which must exclude him, and which if unknown at first, and afterwards discovered, would annul his admission. "He insists here that if a candidate's vocation seems to have been suggested to him by a member of the Order it should be examined with special care and prudence. The saint returns to this point in several parts of the Constitutions, and his teaching on the subject is an answer to those who accuse the Jesuits of entrapping young men to join the Institute. He says: 'Let the Provincial see that none amongst us over-persuade any one to enter the Society.' (Inst. S. J. *Regulae Provincialis.*)" (2)

"The questions asked of the postulant for admission acquaint him at once with the life that awaits him, with its aim, its duties, and the sacrifices it demands. 'Are you ready,' he is asked, 'to renounce the world, all possession, and all hope of temporal goods? Are you ready, if necessary, to beg your bread from door to door for the love of Jesus Christ? (Const. part VI, Institute S, vol. 1, p. 345). Are you ready to reside in any country and to embrace any employment where your

(1) Life and Institute of St. Ignatius de Loyola—Bartoli—vol. 11, p. 20.

(2) The Jesuits—B. N.—vol. 1, p. 32.

Superiors may think you will be most useful to the Glory of God and the good of souls? (Const. part III, Institute S, vol. 1, p. 356). Are you ready to obey in all things in which there is evidently no sin, the Superiors, who hold toward you the place of God? (Const. part III, Institute S, vol. 1, p. 373.) Do you feel resolved generously to renounce without reserve all those things which men in general love and embrace, and will you accept and desire with all your strength what our Lord Jesus Christ loved and embraced? Do you consent to put on the livery of humiliation, worn by Him, to suffer as He did, and for the love of Him, unmerited contempt, calumnies and insults?" (1)

The second part treats of the assistance to be given those who answer the above questions in the affirmative and enter upon the novitiate, as to their spiritual advancement, as well as to the preservation of their physical strength, without which they could not endure the fatigue, which each, according to his talents, must support in the service of his neighbor.

The holy Founder lays down very much at length, in the fourth part, everything relating to the studies, schools, grades, sciences, languages, and all details of the organization of the colleges. In the fifth part the conditions for admission to the *profession of the four vows*, as well as those of the inferior grade of *spiritual coadjutor*, in which those whose want of capacity prevents them from rising higher, usually remain. The sixth part contains rules for the conduct of the members of the Society toward themselves, especially in all that concerns the observance of their vows.

The seventh prescribes their duties towards their neighbors.

The two parts which follow relate to the Head or General. The ninth gives the relations of the General to the Company, and the tenth suggests means for the maintenance and increase of the Society.

However, before his death Ignatius had not yet given the Constitutions forth as absolutely terminated and positively decided upon. He wished in his prudent foresight to have each rule well tested and receive the sanction of experience, that his Society might not find it impossible to carry out any of the conditions which were essential to the preservation of unity. When the first general congregation assembled after the death of Ignatius it was decided to adopt the Constitutions as he had left them. They were then carefully translated from the original Spanish into Latin and given to be printed.

All the establishments of the Company are composed of novitiates, colleges, or professed houses. In the first, all the novices are engaged five hours a day in purely spiritual exercises, such as reading and meditation. Besides this, the novices have several months of pilgrimages,

(1) The Jesuits—B. N.—vol. 1, p. 33.

serving the sick in hospitals, and employment in the most humble labors and in the meanest offices. The novitiate lasts two years.

In the college the students teach and study no less than ten years. These colleges comprise what in our public school system is designated as High School, as well as the collegiate department of the ordinary American University.

In the professed houses we find the evangelical laborers, who, as Ignatius observes in one of his letters, must always hold themselves ready girded to set forth upon the distant missions on which they may be dispatched, at any moment, in accordance with the orders of their Superiors. When not sent thither, they are occupied in the pulpits, in the confessionals, in the hospitals, or in the other exercises of their holy ministry.

The last five of the ten years mentioned above, the Jesuit scholastic (for such he is called after he takes the simple vows of chastity, poverty, and obedience, at the end of the novitiate) spends in teaching. He is then sent to prepare himself more immediately for the priesthood; his exertions take a different form. He plunges into a deep course of study, which lasts four years. The studies of theology, canon law, sacred history, and Eastern languages occupy his time.

The scholastic now receives the order of priesthood, but Ignatius is not yet satisfied. The priest is sent to a second novitiate and is told once more to cast aside all study and devote himself to prayer and self-examination. During this year he is to practice self-denial and humility, renouncing all natural inclinations and advancing in the love of God. He goes through the Spiritual Exercises for a month and then is allowed, sometimes, to preach in country villages or to catechize poor children. At the end of the year he pronounces his solemn vows, either as a professed father or as a spiritual coadjutor. These two classes are on an equal footing; the professed have passed through four full years of theological study, and satisfied the appointed examiners as to their knowledge; they constitute the Society of Jesus in its most technical sense. The spiritual coadjutors have not passed through the same amount of study; but their peculiar fitness may often occasion their appointment to important posts of government in the various houses and colleges of the Society.

“In whatever position he is placed, certain exercises of his life are regulated by his Founder. He rises at a very early hour, and after a brief visit to the Blessed Sacrament, makes an hour’s meditation alone in his room. This is followed by Mass, and the round of daily occupations; active apostolic and missionary work for some; teaching or hard study for others. Towards midday there is a pause in the day’s work, and a quarter of an hour is given to examination of conscience, a practice highly prized by St. Ignatius. After dinner and a visit to the chapel comes an hour’s recreation, taken in common; then the usual occupa-

tions are resumed. . . . In the evening the Community assembles for supper and a short recreation, after which the Litanies of the Saints are said in the chapel; and then each one in his room devotes half an hour to spiritual reading and to examination of conscience before retiring to rest." (1) Such is the daily life of a Jesuit.

St. Ignatius, who meant his disciples to be soldiers always under arms in the Church's service, did not impose upon them long vigils, fasts and bodily chastisements which form such an important part of the rules of contemplative orders, but which would not be compatible with the duties of missionaries and instructors of youth. The amount of sleep and the quality of the food to be allowed the members of his Order, he also specified, that they might have sufficient strength for their daily tasks.

"Corporal mortifications are left to the judgment of each with the advice of the spiritual father, but are never to interfere or hinder the performance of the active duties that form so integral a part of the Jesuit's vocation. On the other hand, more than any other founder, perhaps, St. Ignatius insists upon mortification of the will and humility and makes these virtues the very foundation of his Society." (2)

Another example of the legislative ability of Loyola is portrayed in the manner in which he procured a close union of the entire body of members and the head. He established a monarchical form of government, the whole administration of the Order being placed in the hands of the General. In order to prevent this power from degenerating into a despotism, Ignatius took special precautions. He added the advantages of an aristocratic government by providing for the election of several assistants with whom the General consults and discusses the interests of the Order.

Ignatius also established General Congregations, where members of the Order, chosen in the different provinces, were to be assembled. The General can neither annul nor modify the decisions of these assemblies; he is even so subordinate to their authority, that if he should fail in his duty, he may be judged by them, reprimanded, deposed, and even, should they consider it necessary, expelled from the Order.

The Society is divided into provinces, comprising a certain number of colleges and houses, and governed by a Provincial, who is assisted by consultors and an admonitor, named by the General; and each Superior, whether of college or house, is also provided with consultors and an admonitor. Neither the Provincials nor Superiors can determine any important matter without asking the opinion of these counsellors.

Jesuit writers speak of their government as a monarchy with limitations, and those writing of the Order with antipathy call it "almost a pure despotism, guarded, no doubt, with certain checks, but even those

(1) The Jesuits—B. N.—vol. 1, p. 37.

(2) The Jesuits—B. N.—vol. 1, p. 37.

of an oligarchical kind." (1) A classification of governments as monarchies, oligarchies, and democracies "is simple but worthless, inasmuch as the only test of discrimination employed is the number of those who rule, whether one, a few, or all. Another, and a more important question is, how are the people ruled?" (2) In this important matter the government of the Society of Jesus is somewhat analogous with that of our own country. Our President is elected by men whom the people have elected as their representatives in the matter, and in this respect the General Congregation of the Jesuits corresponds to the Electoral College in the United States. The members of the Cabinet fulfill the duties of Advisors or Counsellors, and though the President appoints his own Cabinet, the General is not granted this power, his advisors being elected just as he himself is elected.

Again, the General Congregation, besides electing the general, occupies the post corresponding to our Congress. The General cannot overrule the General Congregation in the discharge of its legislative functions any more than the President can nullify or modify laws passed by Congress.

We elect our President for a term of four years only, while the Jesuits elect their chief officer for life.

But the wisdom of the statesmen who framed our Constitution, as well as of Ignatius Loyola, is shown in the provision in both governments for the impeachment and removal from office of the Head of the Government by the individuals of the Community through their representatives.

Both governments are representative governments, the best kind of government, according to John Stuart Mill—in both the Constitutions and limitations "enacted for the protection and security of minority rights." (3) "Constitutionalism," says Prof. Russell, "cannot be sententiously defined, but it may be accurately described as a form of government which rests ultimately on the will of the people expressed at frequent intervals through elections."

The great law of obedience is the secret of the perfect discipline that pervades the vast organization of the Order; and the rules of St. Ignatius on this point have, more than on any other, been subject to willful or ignorant misrepresentation.

"But above everything that has been written upon the subject of obedience, whether coming from the pen of the Saint, or from all those who have treated of this virtue, we must place the admirable letter which he addressed to the whole Province of Portugal, in 1553." . . . St. Francis Borgia, after he became General of the Society, said, . . . "As for the virtue of obedience, to which everything in the Society must

(1) Encyclopaedia Britannica—Jesuits—vol. XV.

(2) Outline Study of Law—I. F. Russell—p. 5.

(3) Outline Study of Law—I. F. Russell—p. 51.

be reduced, a virtue which is at once the object at which it aims, the banner under which it combats, the stronghold in which it rests secure; although I should wish to speak to you again of it, our Holy Father Ignatius has left us upon this subject a letter worthy of admiration, from which nothing can be retrenched, to which nothing can be added, and to which I refer you, with this one sentence from Holy Writ: *Hoc fac et vives*. If we are faithful to his precepts we may truly call ourselves the children of obedience." (1)

"In this epistle, the Saint establishes the three degrees of obedience, which we before mentioned, by the clearest authority taken from the Holy Scriptures, and from the Fathers, and based upon irrefutable arguments. To obey orders is the first and lowest degree. Not only to obey, but to conform our will to the will of the Superior, is the second, and a degree higher. To submit our judgment, that is, to bring it to be of the self same opinion with the Superior, is the last and most perfect degree. We cannot arrive at this degree without recognizing in the person of our Superior, be he wise or imprudent, holy or imperfect, the authority of Jesus Christ Himself, whom he represents." (2)

The obedience of the Jesuit is therefore to be entire and absolute in all things where there is no sin, for the Superiors have power to command only "according to the Constitutions and where there is no sin;" but it is no slavery, and is ennobled by the fact that it springs from the highest motives. "The soldier-saint, who is so often represented as the sternest disciplinarian, particularly insists upon a spirit of cheerful obedience: 'In all things that are not sin, obedience to Superiors should be prompt, docile, joyous, and persevering,' dictated by love rather than by servile fear and dignified by the knowledge that God Himself commands in the person of Superiors. 'The obedient religious,' continues St. Ignatius, 'accomplishes joyfully that which his Superiors have confided to him for the general good, assured that thereby he corresponds truly with the Divine Will.'" (3)

While the Spiritual Exercises may not be regarded as a part of the legislative basis of the Institute, it will be proper to consider the book here, as it is The Exercises which have inspired the sons of St. Ignatius with that spiritual strength which renders them capable of every undertaking which has for its object the salvation of souls.

"The book of the Spiritual Exercises," says Father de Ravignan, "is a manual for Retreats, a method for meditation, and at the same time a collection of thoughts and precepts for directing the soul in the work of interior sanctification and in the choice of a state of life. It is a book

(1) Life and Institute of St. Ignatius Loyola—Bartoli—vol. 2, p. 94.

(2) Life and Institute of St. Ignatius Loyola—Bartoli—vol. 2, p. 95.

(3) The Jesuits—B. N.—vol. 1, p. 10.

to be practiced rather than read through, and can only be justly appreciated by those who speak of it from experience."

"It was composed at Manresa, at a time when, looking back at his past life, St. Ignatius analyzed the struggles through which he had passed in his conversion, and pondered over the succession of wondrous graces that had led his soul on its upward path. Moved by God, he recorded the results of these experiences and inspirations for the help and enlightenment of other souls struggling along the same steep and rugged road." (1)

The Exercises were intended to occupy a month and are divided into four parts called the Four Weeks. The time, however, is sometimes curtailed, but the parts are always designated as weeks.

The first week lays down the foundation of the first principle of the Christian life: man is created to become happy by serving God; God creates all other creatures, everything in the world, for the use of man; but these creatures too often draw him to themselves and away from the end for which he was created. In this consists sin and the exercitant meditates on the terrible consequences of sin.

The other three weeks consist of meditations, the purpose of which is to train the Christian to perfection after sin has been abandoned. Thus "repentance is the starting point, humility the road, and the love of God the crowning of the enterprise." (2)

IV.

SOME OBJECTIONS ANSWERED.

The Society of Jesus has had to sustain great contests from its very beginning, contests in which all the wisdom, ability, and virtue of its Generals have been required to direct its movements in all quarters of the globe. It has had neither peace nor relaxation, but its zeal has not diminished nor its spirit of charity changed. Calumny, persecution, tortures, exile, and death have been the reward of its glorious works, of its indefatigable apostleship, and of its heroic devotion. But "this Order so much abused and at the same time so much beloved, seemed to prosper by humiliation and by calumny. Vocations daily increase for this Institute, which has had no other inducement to offer but disgrace, persecution, and the scaffold. For every reflecting mind, this was then, as it is to-day, one of the divine marks of the Society of Jesus." (3)

The holy Founder feared nothing more than too much tranquillity for his Order. As he knelt in the sanctuary at Montmartre he prayed

(1) The Jesuits—B. N.—vol. 1, p. 42.

(2) The Jesuits—B. N.—vol. 1, p. 44.

(3) History of Society of Jesus—Daurignac—vol. 2, p. 291.

to God that his children might be blessed with a large share of the heritage of suffering that their Lord had borne before them, and never was prayer more fully answered.

From a human point of view we say that the Society has been continually attacked and persecuted because, "born in an age of conflicts, it has been the best organized of all (Religious Orders) for battle. It exists only for conflict, and that is its merit before God and its significance in history." (1) In another place Feval says: "The Company of Jesus attracts most of the enmity for the Church because it bivouacs nearest to the enemy and has always from its beginning formed the outposts of God's army." (2)

Against them as teachers has the storm of persecution been especially directed. "Let them but close their schools and the strife will cease. Does not every one see that other religious orders would share more largely than they do in the persecution for Christ's sake, were it not that the teaching order inspires peculiar hatred, and excites the most determined opposition? How well the enemies of religion appreciate the truth, so clearly seen by St. Ignatius de Loyola that he who guides the youth, directs the destinies of the man." (3)

In the Encyclopaedia Britannica, in the article on the Jesuits, there are numerous erroneous statements. Let us glance at a few of them, as samples of the misrepresentations to which the Society of Jesus is subject.

"Further, the object of the older monastic societies was the sanctification of their individual members. But the founder of Jesuitism started at once with a totally different purpose. To him from the first, the society was everything, the individual nothing, except so far as he might prove a useful instrument for carrying out the Society's objects." (4)

The first object of the Society is the salvation and the perfection of the individual's own soul; the second is labor for the salvation and perfection of their neighbor. (5)

Moreover, should a member of the Order find that his soul is endangered at the place, or in the office he holds, he may make known his wishes for removal to his Superior and acquaint him with the conditions and circumstances. (6)

"But it takes great men to carry out great plans, and of great men the company has been markedly barren from almost the first; apart from its mighty founder and his early colleague, Francis Xavier, there were

(1) Jesuits—Feval—p. 61.

(2) Jesuits—Feval—p. 36.

(3) Study and Teaching of Society of Jesus—Maynard—Preface.

(4) Britannica—vol. XIII, p. 646.

(5) See Life of St. Ignatius—Bartoli—p. 20, vol. 2 (qtd fr Consti).

(6) See Life of St. Ignatius—Bartoli—p. 93, vol. 2 (rules of Ignatius).

absolutely none who stand in the first rank;" (1) says the Encyclopaedia.

"D'Alembert, one of the bitterest enemies of the Order observes: Let us add in order to be just, that no religious society can boast of having produced so many celebrated men in science and literature. The Jesuits have successfully embraced every branch of learning and eloquence, history, antiquities, geometry, serious and poetical literature; there is hardly any class of writers in which they do not number men of the greatest merit." (2) Long lists of names, famous and renowned, might be given, but as they may be readily found in many of the books mentioned in the bibliography (especially *The Jesuits*, by B. N., Vol. 1, p. 214), space will not be given to them here.

Returning to the *Britannica* we read, "This result (no great men) is due chiefly to the destructive process of scooping out the will of the Jesuit novice to replace it with that of his Superior." And again, "He went further than this and laid down that even exceptional qualities and endowments in a candidate were valuable in his eyes only on the conditions of their being brought into play or held in abeyance strictly at the command of a superior." After enumerating the degree of obedience, as contained in the letter of St. Ignatius (see preceding chapter) he designates the third and highest degree of obedience as "the sacrifice of the intellect."

To the first of these quotations we may reply as Diogenes did, when, in order to refute the sophisms of Zeno, who denied motion, he merely rose up and walked. So, we may answer, better than by mere arguments, that by knowing men of the Society of Jesus, it can be proved that, far from being like "the case of a watch into which a watch-maker might fit a new movement," they preserve their individuality more intact than any other men.

As for the second statement, we most sincerely agree with the soldier-founder. Of what use would the finest qualities in any one be, if they were insubordinate? If there is an insubordinate soldier in a regiment, or an insubordinate teacher in the corps of an elementary school or a great university, be he of the most extraordinary ability, who will deny that it is not better, indeed necessary for the greatest good, that such a member be dismissed?

Coming to the remaining item concerning the obedience of the Jesuit, let it be remembered that this highest degree of obedience can only be reached by recognizing in the person of a Superior the authority of Jesus Christ Himself, whom he represents. Of the understanding is the only obedience worthy of a free man. Any other is servile. Any man who holds authority over another has it from God. No man can of his own

(1) *Britannica*—vol. XIII, p. 651.

(2) *The Jesuits*—B. N.—vol. 1, p. 229 (fr D'Alembert, *Sur la Destruction des Jesuites*).

independent right merit to command another. Deny this and you admit the fundamental principle of the anarchists. Mere expediency is time-serving and slavish. To obey merely from a regard for order may be well enough for such as possess this world's goods, but not for others. Besides, it is mercenary. Hence the Jesuit obeys his Superior not because the Superior is prudent, holy, etc.,—all that is personal,—but because he represents God. He need not suppose that the Superior knows more about the matter than he does. He is not obliged to think the thing commanded is the wisest and best thing in itself, but it is the best thing for him.

This is a consequence of faith in a Divine Providence, and in a special providence over such as try to be especially devoted.

This has nothing to do with scientific research and study, except perhaps so far as it safeguards the young from the vagaries of men of study and keeps the teacher in known paths until his ideas have been tested. But it in no way applies to research or opinions. And rarely indeed does it come into play except long enough to test opinions before teaching them. Surely this is not unreasonable in itself and justice demands as much as a safeguard to the young.

Thus the Jesuit exercises only the same obedience, though in a special way, which every true Catholic gives to God as represented in those whom He has ordained to be his superiors.

Let us quote once more: "And one master stroke of Loyola's policy was to insure the permanence of this submission by barring access to all independent positions on the part of members of the Society, through means of a special constitution that no Jesuit can accept a cardinal's hat, a bishopric, other than missionary, an abbacy, or any similar dignity, save with permission of the general not to be accorded unless and until the Pope has commanded its acceptance under pain of sin." Here the motive of Loyola is misrepresented. His object in excluding his children from ecclesiastical honors was not for the sake of holding them subject to him, but first for their own individual spiritual advancement, and secondly, for the better ability of the Order to labor in the service of the Church. Ignatius "was persuaded that if dignities entered into the Society by one door, ambition would drive out humility by the other." (1)

From the very origin of the Society we shall see the Bishop's mitre and the Cardinal's hat repeatedly pressed upon its sons, and as earnestly rejected by men like Canisius, Laynez, Borgia, Le Jay, and Bobadilla; while others, like Laynez and Bellarmine only submitted to the Pope's absolute command after sincere resistance and with heartfelt grief. Their elevation was even a source of sorrow and regret to themselves and to their Order. In heathen lands, however, where the episcopal dignity is

(1) *Life of St. Ignatius—Bartoli—vol. 2, p. 107.*

but a source of greater suffering, and a surer stepping-stone to martyrdom, we find several Jesuit Bishops now as in past times." (1)

And, indeed, "it is not surprising that men, the spirit of whose Institute inspires its members with a total indifference to rank and honor, should feel if forced to accept them, none of that peace and satisfaction which others may enjoy, who are not obliged by the most rigorous precepts, to renounce them. The aversion which they feel arises from the vow which binds them so strictly to God, and infinitely surpasses any repugnance induced by mere humility. . . . Thus the Holy Father Ignatius had provided for the welfare of his Order, by removing all ambition from it and for that of the Church by preserving it from ambitious men." (2)

But despite the unfairness (to use too mild a term) of these attacks it is not desired by the present members of the Order any more than by Ignatius Loyola, himself, that they cease. The very hatred of its enemies is the greatest tribute to the success of the Order. The learned writer in the *Britannica* says: "It is not wonderful that under such a method of training, highly cultivated common-places should be the inevitable average result and that in proportion as Jesuit powers become dominant in Latin Christendom, the same doom of intellectual sterility, and consequent loss of influence with the higher and thoughtful classes, has spread from a part to the whole." A Jesuit replies to this in these words: "If this is so, why do they not leave us alone, as we can do and are doing no harm. But no, they do not despise us; they hate us. Is not that a tribute to our great success?"

Andrew Lang, the distinguished writer, says: "We need not look far to see why the Jesuits are disliked. . . . It is natural to mankind to dislike and distrust intellectual people, and this is a wise provision of nature. Now, the Jesuits are, or aim to be intellectual. We need look no further; that is how they get themselves disliked. And here my apology breaks down. They are clever, educated men, but then they have redeeming qualities." (3)

It is certain that a work undertaken solely with the view of serving God, is really more fruitful than any other; we give ourselves up to it with more fervor, continue in it with more constancy; our intention is stronger and more undivided even though the nature of the labor should be changed; because it is never weakened, nor diverted, by the sterile attractions of vain curiosity; but above all, because the Father of all knowledge grants a more than ordinary share of intelligence to those who devote themselves to His cause.

(1) *The Jesuits*—B. N.—vol. 1, p. 45.

(2) *Life of St. Ignatius*—Bartoli—vol. 2, p. 122.

(3) *In American Catholic Quarterly Rev.*—January, 1902.

THE END OF EDUCATION.

If we recall the ideal which any great educator has set up as the manner of life to be attained, we shall find in it his goal of education. Plato considered the philosophers the only people in his Republic who reached the highest stage of existence. According to Plotinus, these philosophers were "a race of divine men, who through a more excellent power and with piercing eyes, acutely perceive supernal light, to the vision of which they raise themselves above the clouds of darkness, as it were, of this lower world, and there abiding, despise everything in the region of sense." (1) Education for Plato was that which would produce men of the type of his philosophers. His whole idea, however, is vitiated by the fact that all were not given an opportunity to realize the highest good. His education was only for a selected few.

Again, if we look at the life of Rousseau and his instructions for education in the *Emile*, we are at once struck by the identity of his own ideal of life with the end proposed by him in the education of *Emile*. His life's ideal is not much above that of the savàge. He wishes to be free to indulge his natural impulses, claiming that the state of reflection is contrary to nature. The man who thinks is a depraved animal; following nature he is free, strong, and happy. His main idea is the elevation of the emotions to supremacy at the expense of the reason and the will.

In the preceding chapters an endeavor has been made to set forth what Ignatius Loyola considered the ideal of life. Now let us state it explicitly.

When the lawyer, wishing to tempt our Lord, asked Him, "Master, which is the great commandment in the law?" Jesus said to him, "'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' This is the greatest and the first commandment. And the second is like to this: 'Thou shalt love thy neighbor as thyself.' On these two commandments dependeth the whole law and the prophets." (2)

"What then are we to understand by supreme love of God? The uniform tenor of the Sacred Writings prompts us to respond as follows:

1. Implicit faith in God and in His sacred revelations.
2. A cheerful devotion of the dominant portion of our best affections, thoughts, and energies to God.
3. A subordination of all worldly desires and aspirations to the higher love we owe to God.
4. Obedience to the Commandments." (3)

(1) Questions of the Soul—Hecker—p. 44.

(2) St. Matt. XXII, 36, 37, 38, 39.

(3) Life Duties—Marcy—p. 13.

On this obligation of man to love his Creator supremely and his absolute dependence upon Him, all morality is founded. "Morality does not consist in simple intuitive ideas of right, or instinctive promptings of conscience, or in a sense of duty, but in a due appreciation of the relations which exist between God and his dependent creatures as regards their origin, their life, and their final destiny." (1)

What then is this final destiny?

"The end for which God creates us is Himself, who is our final cause no less than our first cause. God acts always as infinite reason, and cannot therefore create without creating for some end; and as He is self-sufficing, and the adequate object of His own activity, there is and can be no end but Himself. All things are not only created by Him, but for Him." (2)

"The true end of man is so to cultivate and develop his faculties as to prepare his soul for heaven." (3)

This being the ideal of life toward which Ignatius was striving, and the goal which the Catholic Church sets before her children, his definition of Education, had he formulated it, might be something like this:

Education is that training of the individual—physically, as the body is the dwelling place of the immortal soul; mentally, as by intelligence we are conscious of the existence of a Supreme Being and His creations all about us; morally, as we must recognize our relations and obligations to our Creator—so that he may fulfill every duty of life, whether pertaining to the material world or the spiritual world, in such a way as best to attain his final end—union with God in Eternity.

"Man," says Père Lacordaire, "is an infinitely complex being. Through thought, he appertains to the intellectual order; through his will, to the moral order; by his union with his fellows, to the social order; through his body to the physical order, and through his entire soul, to the religious order; and under all these relations he has received the means of arriving at his end, which is perfection and happiness." (4)

We find just what Ignatius considered the end of man to be and the attitude of man to the things of this world at the beginning of The Spiritual Exercises. "God created everything in this world for one particular end, which is utility to man; let us then endeavor to discover for what end man himself has received being and life. Is it that he may become a powerful king, a great warrior, a rich merchant; that he may obtain a large portion of worldly goods, and nothing more? If he discovers positively that it is not so, but that on the contrary, he has been

(1) Life Duties—Marcy—p. 207.

(2) Catholic World—July, 1869.

(3) Life Duties—Marcy—p. 211.

(4) Life Duties—Marcy—p. 167.

created by God to serve Him during this life, and after death to enjoy Him eternally; must we not deduce this decided inference—that man must endeavor to obtain the things of this world, only in so far as they may lead him towards the object of his creation? Moreover, as the means which lead us towards an object, have neither merit nor intrinsic value unless they conduct us to that object, there results by a new inference, that the measure of the esteem in which we ought to hold riches or poverty, honors or humiliation, health or sickness, etc., should be in proportion, not to the good or evil which they procure for us during this present life, but to the assistance or hindrance which they are to us in regard to that future and immortal life which is to succeed it.” (1)

With this understanding of the end which the members of the Society of Jesus have set up for their own goal and that to which they shall lead their pupils, we will pass to a consideration of their plan of studies—the Ratio Studiorum.

VI.

THE RATIO STUDIORUM.

Among the works which St. Ignatius planned for his Society as means for serving God and His Church, he considered the education of youth to be most important. His selection of education as a specialty betrayed the most masterly thought, in the institutions he projected, in the scope he proposed, and in the formation of his teachers.

Although the first colleges of the Society were established during the lifetime of Ignatius Loyola, it was only during the generalship of Claudius Aquaviva that a plan of studies was formally arranged and enforced. The groundwork of this programme of studies or Ratio Studiorum, as it is called, was laid by the Founder in the fourth part of the Constitutions. “Like the Church, who has ever shown herself the promoter of learning, the saint fully appreciated the immense power of knowledge for good and for evil, and every branch of human learning finds a place in his plan of studies.” (2) But the rules he included in the Constitutions were not final. Ignatius, with his characteristic prudence and wisdom, preferred that his successors should complete them when experience should have tested and corrected them. When Aquaviva, the fifth General of the Society, was elected, he took up the work where his predecessors had left it. He selected a committee of six fathers to compile the Ratio, after which it was sent to all the colleges of the Order to be practiced on trial. Suggestions of alterations were received from the

(1) Life of St. Ignatius—Bartoli—vol. 1, p. 65.

(2) The Jesuits—B. N.—vol. 1, p. 220.

different houses and again the Ratio was revised and again tried for three years. It was then carefully examined and corrected, and finally sent forth in 1599, as the plan of studies to be faithfully carried out in all the colleges of the Society.

Thus was compiled the Ratio Studiorum of the Society of Jesus, of which Bacon has said, "Never has anything more perfect been invented." It is the guide of the Jesuit professor, both as regards his own training and that of his pupils, and in the fidelity with which it has been observed lies the secret of the superiority attained by the Order in the work of education.

The main points in which the Ratio differed from other methods may be said to be:

1. A division of the pupils into classes, with a teacher for each class.
2. Importance attached to the study of the classics, and to the common use of the Latin tongue.
3. Importance of viva voce teaching. *gl. ab. cond. by word & mouth.*
4. The stress laid on the spirit of piety to be developed at the same time as the powers of the intellect.
5. The training of teachers.

"The division of classes, a thing so natural to us, was in those times a novelty. There were practically only two degrees of teaching; one superior embracing Theology, Law, and Medicine; the other preparatory. The preparatory instruction had been already tending towards the later system of grading; the term "class" was an expression of the Renaissance.

. . . Still there was no definite number of grades.

Ribadeneira observes: "Elsewhere one Professor has many grades of scholars before him; he addresses himself at one and the same time to scholars who are at the bottom, midway, and at the top; and he can scarcely meet the demands of each. But in the Society, we distinguish one rank of scholars from another, dividing them into their own classes and orders; and separate Professors are placed over each." (1)

The Ratio provided for two departments, each under a separate Prefect, but subject to the Rector who had general control of the establishment.

(a) The Preparatory, corresponding to the Gymnasium, consisted of five classes:

1. Lower grammar; or the rudiments.
2. Middle grammar; or grammar proper.
3. Higher grammar; or syntax.
4. Humanities.
5. Rhetoric.

(1) Loyola—Hughes—p. 87.

(b) Higher Branches, corresponding to the Lyceum:

1. Two or three years in Philosophy.

The pupils were to spend one year in each of the lower classes, and two years in Rhetoric.

In the Jesuit schools of the seventeenth century, the classes which corresponded to the College classes of Jesuit schools to-day were the three higher classes of Gymnasium with one class from the Lyceum, viz: Higher grammar, Humanities, Rhetoric and Philosophy. The preparation for these classes was made in the two lower grammar classes, corresponding to our modern Latin High School.

The studies of the Higher Grammar, Humanities and Rhetoric, equivalent to the first three years of the modern college, according to the Ratio of 1599, were the Latin and Greek languages and literature. Before entering these classes the student was required to be "reasonably familiar with the Latin and Greek languages, to be able to read these languages, and to write Latin correctly, idiomatically, and with some degree of ease. The purpose of his studies hereafter was to acquire the mental training and culture that came from an intelligent study of his authors as literature." (1)

The scope of the class is indicated by the technical terms by which they are designated. In the judgment of those who planned the courses of 1599, that scope could be best attained by using the classic languages, at that time almost the only instruments of college education.

It is true, that in these classes there were collateral studies—called *eruditio* in the Ratio—comprising the historical, geographical, ethnographical, critical, or other learning required to use the author read in accordance with the scope of the class. The character of the class was determined, however, not by the authors read, but rather the authors were selected in keeping with the purpose of the class." (2)

Concerning the scope of the work and the subject matter of the courses in the schools of the Society, Williams has this to say: "The great extension of middle-class education, by the establishment of new Grammar schools in England, by the origin in Germany of many Protestant high schools, and by the rise and spread of the Jesuit schools, was one of the marked characteristics of the history of Education in the sixteenth century. In all of these secondary schools there was much which had a common character. In all, Latin predominated, with some Greek; little or no attention was given to mathematics; and save a few not very conspicuous instances, there was an apparent neglect of history, geography, and natural history. Von Raumer warns us, however, not too hastily to suppose that geography and history were entirely neglected

(1) Rev. T. Brosnahan, S.J., *Pres. Eliot and Jesuit Colleges—A Defense*—p. 9.

(2) Rev. T. Brosnahan, S.J., *Pres. Eliot and the Jesuit Colleges—A Defense*—p. 10.

because they are not mentioned in the list of studies, since very possibly they may have been used as incidental to the explanation of classical authors, as we know they were in the schools of the Jesuits." (1) And again, "Should it be thought strange that such well-nigh exclusive attention should have been given to the ancient languages in all save the most elementary schools, we shall do well to remember that at that time these were by far the fittest and most perfect means available for youthful training; that Latin was still, not only the universal language of the learned, but that it was, and long continued to be, the sole medium through which desirable knowledge could be gained; that those sciences on which so much stress is now wont to be laid as a preparation for practical life, were then in so infantile a state as to be rather a source of misinformation than of reliable knowledge; and that further it is a question not yet definitely settled, among some most enlightened nations, appealing to the facts in their own history, whether such study of languages and their polite literature is not after all the most effective training for practical life." (2)

Keeping in view these remarks, it is admitted that the twenty-five hours a week in the Jesuit colleges of the seventeenth century were practically devoted to the study of Latin and Greek exclusively. And not only were the pupils of the Jesuits to read and write Latin without difficulty, but it was to be spoken like a living language, and except in the case of little children, it should be the language used in the class-room by master and pupils. Father Roothaan, one of the most eminent among the Generals of the Society, has illustrated the advantages of this method in his book "*De Usa Linguae Latinae*." He points out that a thorough knowledge of Latin is essential, not merely to ecclesiastics, but to all who desire to excel in the studies of philosophy and jurisprudence; and moreover, that this thorough knowledge can only be acquired by a constant and familiar use of the language. The Church herself has always attached great importance to the study of Latin; it is the language in which she issues her decrees, the common bond of union between her children throughout the world.

Compayré says: "The basis of their teaching is the study of Latin and Greek. Their purpose is to monopolize classical studies in order to make them serve for the propagation of the Catholic faith. To write in Latin is the ideal which they propose to their pupils. The first consequence of this is the proscription of the mother tongue." This, like many more of Compayré's statements concerning the Jesuits and their schools, is far from truthful. That the mother tongue was entirely neglected is disproved by a glance at Father Jouvancy's little book "*Ratio Discendi et Docendi*" (The Art of Learning and of Teaching). The

(1) History of Modern Education—Williams—p. 34.

(2) History of Modern Education—Williams—p. 29.

book in its first chapter treats of the knowledge and use of languages; Latin, Greek, and the native tongue. Coming to the part concerning the native tongue, Jouvancy lays down these points: "The study of the vernacular consists chiefly in three things. First, since the Latin authors are explained to the boys, and are rendered into the mother-tongue, the version so made should be as elegant as possible. . . . Secondly, all the drafts of composition which are dictated in the vernacular, must be in accord with the most exact rules of the mother-tongue, free from every defect of style. Thirdly, it will be of use to bring up and discuss, from time to time, whatever has been noticed in the course of one's reading, and whatever others have observed regarding the vicious and excellent qualities of speech." As Jouvancy was a member of the Order during the generalship of Aquaviva and at the time when the Ratio was formally adopted, this may be taken as authority that the native-tongue was not eliminated from the schools, but was rather the object of considerable attention. Indeed the Ratio of 1599, in the rules for the master in teaching Humanities adds: "Nor let him think it out of his way to bring forward something from the vernacular, if it presents anything specially idiomatic for rendering the idea, or offers some remarkable construction;" the revised Ratio of 1832 states the rules in these words: "Let him expatiate on a comparison between the genius of both tongues, with a view to imitation." (1)

— The form of instruction given by the Jesuits is termed *praelectio*. This word is largely the equivalent of "lecturing in the higher faculties; of explanation in the lower." (2) In the higher faculties the method is this: the entire proposition advanced is delivered without interruption—as a lecture—it is then repeated in the same words, inserting, where necessary to make the matter more lucid, equivalent words, or phrases, but advancing no new ideas. During this rendering the pupils take notes. As a fitting accompaniment to the predominance of oral teaching all examinations are conducted by word of mouth. Writing enters the examinations, only when the written word itself is the subject of investigation. Thus in the grades of the literary course, the composition of the student, from its elementary qualities of spelling, punctuation, grammar, up to the most varied forms and species of style, comes under examination for advancing to the next grade. But even then, after each of the three examiners has inspected carefully the written composition, and consulted the Master's reports of the individual's progress during the year, they call in the writer, submit his paper to him, and subject him to an oral investigation upon it. After that they proceed to the other branches, all by word of mouth." (3)

(1) Loyola—Hughes—p. 236.

(2) Loyola—Hughes—p. 233.

(3) Loyola—Hughes—p. 259.

As we would expect, the greatest importance is attached to religious training. "Above all, the Ratio impresses upon the teacher that human knowledge is but a means of leading the soul to perfection and to God; it therefore exhorts him to use every opportunity of drawing lessons of morality and virtue even from the study of the pagan classics; it bids him train his pupil to habits of piety and devotion, and reminds him to pray for them frequently." (1)

The Jesuit system produces trained teachers as well as cultured men. The studies which members of the Order pursue are the same as those taught to the students outside of the Order. But the members of the Order are subjected to a more elaborate examination at the conclusion of each course and the test is his ability to teach the subject. "Mediocrity" is the standard to which the young scholastic is referred; it is defined as that degree of intelligence, and comprehension of the matters studied, which can give an account of them to one asking an explanation. "To surpass mediocrity designates the student's ability to defend his entire ground with such erudition and facility as show him qualified in point of actual attainments, to profess the philosophy and theology studied." (2)

We may see this practical training of the teacher carried out in the advice given by the appointed critics in 1586. "It would be most profitable for the schools, if those who are about to be Preceptors were privately taken in hand by someone of great experience; and, for two months or more were practiced by him in the method of reading, teaching, correcting, writing, and managing a class. If teachers have not learned these things beforehand, they are forced to learn them afterwards at the expense of their scholars; and then they will acquire proficiency only when they have already lost in reputation; and perchance they will never unlearn a bad habit." (3)

Even during the lifetime of St. Ignatius, it was recommended that as soon as possible a Seminary for the practical training of teachers of the Order, be established in each Province, from which professors for the colleges of the Province might be drawn.

The Ratio of 1599 also provides for supervision of the actual teaching. This duty belonged to the Prefect of Studies to whom these rules refer: "Let him have the rules of the masters and scholars, and see that they are observed, as if they were his own. Let him help the masters themselves and direct them, and be especially cautious that the esteem and authority due to them be not in the least impaired. Let him be very solicitous that the new preceptors follow with accuracy the manner of teaching, and other customs of their predecessors, provided that these were not foreign to our method; so that persons outside may not have

(1) The Jesuits—B. N.—vol. 1, p. 227.

(2) Loyola—Hughes—p. 157.

(3) Loyola—Hughes—p. 160.

reason to find fault with the frequent change of masters. Once a fortnight, at least, let him listen to each one teaching." (1)

So when a vacancy occurs in a corps of professors, they are not forced to take into its ranks one unknown and inexperienced. The new teacher enters upon his career with every provision to secure success. He does not regard his duties as a temporary occupation, until something more lucrative, or more attractive may present itself. He is a teacher by profession, by choice; he brings with him no mercenary spirit; he views his class as a field for the exertion of his zeal to the greater glory of God and the salvation of souls. These advantages are not to be found in a body of men whose sole bond of unity is the accident of teaching within the same walls.

While the *Ratio Studiorum* goes into details with regard to the work for each class, the main ideas of it have been considered. Let us conclude the account of it with a glance at their oft criticized use of emulation. "Many means are devised," says Ribadeneira, "and exercises employed, to stimulate the minds of the young—assiduous disputation, various trials of genius, prizes offered for excellence in talent and industry. These perogatives and testimonies of virtue vehemently arouse the minds of students, awake them even when sleeping, and when they are aroused and are running on with a good will, impel them, and spur them on faster. For, as a penalty and disgrace bridle the will and check it from pursuing evil, so honor and praise quicken the sense wonderfully, to attain the dignity and glory of virtue. . . . This was not to develop a false self-love in young hearts, which would have been little to the purpose of religious teaching. . . . What is appealed to is the spirit of emulation, and that by a world of industries." (2)

There is a large constituency of the acknowledged leaders in educational affairs to-day who believe that emulation is one of the master passions of the human mind, and as such, may be appealed to with advantage in education. Like many other good things, it may be abused, but we have no authority on that account to condemn its use by the Jesuits.

"The motive to which they so largely and skillfully appealed for securing good scholarship, although now reprehended in many influential quarters, is still far from extinct, as is testified by our prize systems, our marking systems, and our practice of assigning relative rank in classes." (3)

Such were the provisions of the *Ratio Studiorum* as formulated in 1599. Provision was made, however, for the changes which would be necessary on account of manners, customs, and governments in the various countries where Jesuit schools might be established, and also on

(1) Loyola—Hughes—p. 185.

(2) Loyola—Hughes—p. 90.

(3) History of Modern Education—Williams—p. 107.

account of changes in the times. This elasticity of the Ratio was especially useful in the case of the new sciences which were developing. As soon as any scientific body of facts was ascertained to be reliable, this was incorporated into the teaching of the Jesuits without any accompanying changes being made necessary in the Ratio.

After the restoration of the Society of Jesus there had accumulated so much subject matter which the original programme of studies did not provide for, that "Father Roothaan, the year after he was elected, named a commission of five fathers, remarkable for their learning and experience, to whom he intrusted the thorough revision of the Ratio Studiorum. The general plan of studies was carefully preserved, but several important changes were introduced in its details in order to keep pace with recent improvements and discoveries. When this work was completed, in 1832, the new edition was sent to all the houses of the Society, with a letter explaining the reason of the different changes: 'The needs of the time in which we live have forced us to give up the custom of our predecessors on certain points that do not touch the essence of solid instruction. This is not forbidden; on the contrary, it is in keeping with the end of our Institute, which is the greater glory of God. Thus in the higher branches of science many points formerly not contested are now vehemently attacked, and should be strengthened by proofs and by solid arguments. Other questions which served rather to exercise the mind, than advance the cause of truth, have been set aside, to give more space to what is really useful and necessary. More time also must be given to mathematical and physical sciences; our Society has never regarded these studies as foreign to its Institute, and should we neglect them now, our schools could not keep up their reputation, or fulfill what is expected of them.'" (1)

"The adoption of the Ratio Studiorum, therefore, means that we consult the necessities of the age so far as not in the least to sacrifice the solid and correct education of youth." (2)

VII.

THE JESUIT COLLEGE OF TO-DAY.

The Ratio Studiorum, as revised in 1832, is the course of study used by the Jesuits in their school at the present time. With the curriculum of the seventeenth century, when the entire time was devoted practically to Latin and Greek, as indeed it may safely be said it continued to be in all colleges up to about forty years ago, let us compare the course of study of St. Francis Xavier College, of New York City.

(1) The Jesuits—B. N.—vol. 2, p. 318.

(2) Loyola—Hughes—p. 293.

The St. Francis Xavier College comprises three distinct departments: the Graduate School, the College proper, and the High School department.

The High School course embraces four years, and includes all branches of study required for admission into College, being what is generally known as a Classical High School.

In reply to application for a commercial course, which would fit the student immediately for business, the Fathers state their disbelief in an education which does not provide for an all-around training. Instead, therefore, of offering a special commercial course, the College aims at securing, by a thorough mental training in the Classics and mathematics, such a development of the student's faculties as will fit him to take up and pursue successfully any career.

In the four year course of the College department this characteristic—unity, as opposed to extreme electivism—is maintained. It will not confer a degree for any one or two branches of study, but has a well defined curriculum giving a complete and liberal culture in opposition to the lop-sided training frequently resulting from a wide range of electives.

Although it would be interesting to make a study of this curriculum from the lowest to the highest grade, we will confine our attention to the college proper, taking for granted that the preliminary training received in the high school department is at least equivalent to that of the average preparatory or secondary school, being so recognized by the Regents of the University of the State of New York.

The subjects studied in the four college classes, with the time allowed for each, is appended:

FRESHMAN.

	<i>Hours.</i>
Latin	5
Greek	4
English	4
History	2
Mathematics (1st term: Trigonometry and Surveying. 2nd term: Analytical Geometry).....	4
Christian Doctrine	1
Elocution	1
French, German, or Spanish.....	2
	—
	23

SOPHOMORE.

	<i>Hours.</i>
Latin	5
Greek	4
English	4
History	2
Science (1st term: Mechanics, 4; Chemistry, 2. 2nd term: Astronomy, 2; Geology, 2, and Chemistry, 2).....	6
Christian Doctrine	1
	—
	22

JUNIOR.

Latin	2
Greek	2
English	2
Philosophy of History.....	2
Science—Physics (Lectures and Recitations, 3; Laboratory, 2).....	5
Philosophy	5
Christian Doctrine	1
Oratory	1
	—
	20

SENIOR.

Latin	2
English	2
Political Economy	1
Physiological Psychology	1
Metaphysics	5
Moral Philosophy	5
History of Philosophy.....	2
Christian Doctrine	1
Oratory	1
	—
	20

Optional studies in the Junior and Senior years:

Differential and Integral Calculus

Analytical Chemistry

Advanced Laboratory Physics

Pedagogy, including courses in:

History of Education

Principles of Education

School Management and Methods

Modern Languages, French, German and Spanish.

Here we have not 100 per cent. of the time given to Latin and Greek, but something less than 30 per cent., the other 70 per cent. being proportioned during the four years to the study of English, Mathematics, Modern Languages and Natural Sciences.

With this let us compare the course in the College Department of the New York University. When a student enters the Freshman class he may elect one of three groups and at the end of the first year, or at the beginning of the Sophomore year more properly, the student may enter any one of the nine parallel groups arranged for the last three years of undergraduate study. That this question of the amount of work to be prescribed and the amount elected by the student, is open to argument, we are assured by the fact that it is one of the topics for consideration at the Convocation of the University of the State of New York to be held on July 1st, this year. There is to be a paper on the subject by President Shurman, of Cornell, and the discussion will be led by Father Campbell, S. J., of St. Francis Xavier College.

For the sake of comparison with the course of the Jesuit College, let us take the group named Classical throughout the four years, as it will be the one which we would expect to find covering the same ground:

FRESHMAN.

	<i>Hours.</i>	
Latin	3	
Greek	3	
English	1	
History	2	
Mathematics (1st term: Algebra and Trigonometry, 4. 2nd term: Solid and Analytical Geometry, 5).....	4	1
Science (1st term: Geology, 2. 2nd term: Chemistry, 2).....	2	
French or German.....	3	
	18	19

SOPHOMORE.

Latin	4	
Greek	4	
English	3	
Philosophy (1st term, 2. 2nd term, 1).....	2	1
Physics	1	
History (only 2nd term).....	0	2
French or German.....	3	
	17	18

JUNIOR.

	<i>Hours.</i>
Latin	4
Greek	4
English	3
Philosophy	2
Political Science	3
	— —
	16 — 16

SENIOR.

Latin	2	
Greek	2	
Comparative Philology (1st term).....	1	1
Thesis (2nd term).....		1
	— —	
	5 — 5	

The minimum number of weekly exercises which will be reckoned for a year's work toward the attainment of a degree is fifteen hours; the maximum twenty-one hours. In the senior year of this course, therefore, the student will elect ten hours a week each term from among the undergraduate courses, or from the courses under the other faculties of the University open to undergraduates (Law, Medicine, Pedagogy).

A graduate of the College of the New York University—Classical Group—will therefore have spent an equivalent of 67 hours per week for a year, as against 85 hours in St. Francis Xavier College, in actual class work. Of this time 26 hours are given to Latin and Greek, or nearly 40 per cent. of the whole time against 30 per cent. in the Jesuit College. If we compare these two courses in regard to the natural sciences, we will find the result to be in favor of the Jesuit College in the number of hours in proportion to the whole, devoted to natural science. On the other hand, if we follow the course of the natural sciences in the University College, no time whatever is given to either Latin or Greek.

So much for the kind of training given by the Jesuit College. Next, a few words as to the methods employed:

Throughout the course, lectures, daily recitations and laboratory work are made use of as in other colleges. In the Senior year, Latin is the language generally used by the professor in his lectures, as well as by the students in their recitations; the text-book is in Latin. One of the principal objects ever kept in view in reading the Latin and Greek classics is to make use of them as an aid to the study of English. The student, therefore, having once shown by an exact literal translation that he fully understands the author, is required to express in pure, idiomatic and

elegant English the very shade of meaning conveyed by the text. Aside from this, there is a critical study of American and British masterpieces in literature, and weekly exercises in English composition.

The natural sciences are taught, not so much to furnish interesting information as to aid in the complete training of the mind by offering some insight into the formation, the elements and the forces of the visible world about us.

Courses in General and Analytical Chemistry are accompanied by laboratory work, also the course of lectures in Physics.

Reviews are frequently given and examinations held semi-annually. In Philosophy, Latin and Greek, the examinations are both oral and written; in all other branches, written only.

There is a museum containing an extensive collection of mineralogical and botanical specimens, and a large number of foreign and rare coins. The Library of the College contains 100,000 volumes. There are many societies for the study of literature, oratory, science, metaphysics, as well as of a religious nature. There is also an association for the promotion of athletics. The College paper, published monthly by the students, is called the Xavier.

In such subjects as History and Philosophy it is that we may expect to find a difference in treatment from the Protestant colleges, owing to a different point of view. Although text-books do not form a safe basis for judging of a course of study, a list of those used by the Jesuits may prove of interest.

HISTORY.

High School Department.

- 1st Year—Ancient History Sanderson
 Hardiman's Epitome of the World's History, Vol. 1.
- 2nd Year—Mediaeval History.
 Hardiman's Epitome of the World's History, Vol. 1.
- 3rd Year—Modern History.
 Hardiman's Epitome of the World's History, Vol. II.
- 4th Year—U. S. History and Civics..... Montgomery

College.

- Freshman—General Review..... Guggenberger
- Sophomore—Constitutional Story
 Church History course is given by lectures. No text-book is used.
- Junior—Philosophy of History..... Schlegel

PHILOSOPHY.

Junior—Philosophy, including Logic, Ontology, Cosmology. Frick

Senior—Metaphysics, including Psychology and Theodicy,

Father Maher, S.J.

Moral Philosophy, including General Ethics and Special Ethics,

Father Maher, S.J.

History of Philosophy. Steckle's work in 2 vols. The first volume has been translated from the French by Thos. Finlay. The second, in French, is the basis of the second term work.

MATHEMATICS.

Throughout High School Department Wentworth's Algebra and Geometry are used. In the College:

Trigonometry and Surveying. Wentworth

Analytical Geometry Wentworth

Differential and Integral Calculus. Taylor

SCIENCE.

High School Department.

Physical Geography Geike

Physiology Martin

Elementary Biology. Nicholson or Beddard

Elementary Physics. Carhart and Chute

College.

Mechanics Dana

General Chemistry Remsen

Astronomy Young

Analytical Chemistry Father Tarr, S.J.

Electrical Measurements. Carhart and Patterson

It is thus that the scheme of St. Ignatius Loyola has worked itself out, and in the twentieth century we find the Society of Jesus laboring in schools like St. Francis Xavier's with the same object as did its first sons—for their own perfection, for the spiritual welfare of their fellow-men, and all—Ad Majorem Dei Gloriam.

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